

YALE ALUMNI WEEKLY.

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OFFENSES AGAINST YALE.

The college life is still a family life. Everybody knows everybody else, first, second or third hand. The mutual understanding of each other's acts and the motives therefor, often removes the necessity of much discussion of matters of interest, a fact which, in the past, has been exaggerated to excuse the omission of necessary record and comment. When the family life is troubled and the case properly investigated and understood, and action considered necessary by those who are immediately concerned has been taken, there is a fraternal, and a more or less authoritative wave of the hand, according to the age of the brother, which means: "Now let's shut up about it."

In many acts of a purely domestic nature, this is a comfortable and wise disposition of the matter. If all Yale were quartered inside the college quadrangle, and if Yale existed by and for herself and for the present merely, with no relations or responsibilities towards the rest of the world or towards the past and the future, this off-hand settlement of trouble, with an occasional interposition of feudal justice, would have to be enough. It would be, because those most concerned had said it should be.

The trouble is that these conditions do not exist. The Yale family is quartered all through Christendom. Yale influence is bounded only by the outposts of American education. Yale has accepted a definite responsibility in the development of American character. It is not difficult for the imagination to see the Stars and Stripes waving wherever men are trying to secure the widest advantages of personal liberty and to work out the problems of self-government; it is only a heavy eye, if it be in the head of a Yale man or a friend of Yale, who cannot associate the deep blue of Yale with the best efforts to develop American manhood.

And no one will attempt to say, when any member or any number of members of Yale college play fast and loose with the standards of Yale,—with the standards of the educated gentleman—that they do other than insult a host of men and raise their hand against one of the fairest and noblest creations of American life.

Some of these things seem to have been forgotten—not by the thoughtful sons and friends of Yale, but by those into whose hands they have given all these things which they rate so highly. We are not pessimists. The Yale student of to-day can be as sensitive to the best instincts of Yale life as his forerunner. But something in his environment or in his training, has given him a temporary indifference.

Seven or eight years ago a company of night revellers desecrated a statue of one of the great men of Yale, that stood almost within hand's reach of the door of the College Chapel. No one pretended it was action in the name of the College, or by any considerable number of students, or by representative students; but the fact that it was possible that such a thing should happen on Yale's own soil, made the College and the University so indignant, that without a day's delay, in mass meeting assembled, they denounced the act and arraigned the perpetrators before the bar of public opinion as offenders against the good name of Yale. The sense of shame was quick; the act of repudiation and indignant protest, just as swift and spontaneous.

We talk about the development of Yale as a University, with all the wide liberty of action the term "University" is supposed to mean. If we venture to include in that, the discarding of old Yale College and its life, we fly in the face of the explicit declaration of the officers of the institution, we ride rough-shod over the tenderest memories of all those who have known this old Yale College, and deny the most earnest prayer of her every thoughtful son, that her work as a maker of men shall be ever her greatest work. If this is not so, then what do these terms mean: "Yale life", "Yale spirit", "Yale manhood"?

The principle we prize most in Yale democracy, next to that of equal opportunity, is the principle that the men who make up that life shall govern it and themselves; that the students of Yale, who are trying to make of themselves the best Yale men, shall work out their own salvation. They have come into the full heritage of those who have gone before them. They are expected to guard that heritage as best they may, and develop it as best they may. The official government of Yale likes to act on this principle, as far as it may, and does well to do so.

We have indicated already what a tremendous responsibility this means. It means all we have said, or it means nothing. Do we expect too much of young men carrying this responsibility? Not at all. Do we expect them to work without error? Not at all. Are we prepared for remarkable blunders occasionally? We most certainly are. But do we expect them to forget or to lay aside the very principles on which this life has been developed and made so glorious? Certainly not for any length of time. Do we demand of them the swift correction of a mistake when they see it? There is no doubt as to the answer to this question. Do we expect them to believe that they can do anything directly or indirectly in the name of Yale that does not affect others than themselves? No one will say yes to this.

Such offenses as those of which we have spoken are not atoned for by such a paper as is elsewhere described as "the statement of an argumentative diplomat." Nor is it to the point to say that the men who happen to be concerned are known by their friends to feel most keenly their mistake. These actions come before a tribunal which can not be affected by personal considerations.

One feature of such cases remains to be touched. The action of those concerned, and the judgment of a large number of college students, is often affected to a great degree by what treat-

ment is expected and what is received from the public press. The College papers are even criticised for treating a matter of supreme college importance. This makes one of the best illustrations of an altogether distorted view of the function of the College press, which is still largely prevalent. To contend that the action of the men concerned, or of the College press, or of the College, should in any way be regulated in such matters as these by what might be said, or what had been said, in the public press, is a most discouraging abandonment of the much-vaunted Yale independence.

We repeat, we are not pessimists. And we would make no plea for any radical reform in the government of Yale life. We would, however, like to see some closer connection between the permanent body of Yale men and Yale traditions and the temporary trustees of Yale traditions and Yale life, which would help to keep that life always true to its highest ideals.

PROFESSOR CAMERON'S RESIGNATION.

It is with very sincere regret that the news has been confirmed of the resignation of Professor Cameron from the staff of the Sheffield Scientific School. It is not necessary here to speak of his attainments as a scholar or to record the enthusiasm which he was able to awaken among those who came under him, which evidences one of the very highest arts of teaching. And it is only putting into writing what is felt by the very large number of those who have come in contact with Professor Cameron during his stay at Yale, to say that his departure will mean a personal loss. We are sorry he is going. We wish him well, whatever or wherever his work may be.

A SLIP.

Even such a well-informed paper as the Waterbury American sometimes lets its memory wander, when it comes to Yale affairs. Commenting on the late unpleasantness, it refers to the time when "Dr. Woolsey's statue was insulted, because it was placed where it interfered with the Seniors' game of marbles." This time never was. The American is thinking of what was said to have occurred at New Haven, and has forgotten the facts. An attempt at a bonfire was made on the spot where two or three wooden stakes had been driven in the course of a survey of possible sites for the statue. This was a nucleus and opportunity not neglected by certain space writers. There are some papers that look at Yale affairs rationally and record the facts with general veracity. The Waterbury American is one of the best of them. That is why we take the pains to correct it.

FORM OF THE WEEKLY.

In order to meet an unusual demand for space, the WEEKLY prints ten pages this week. Eight pages, with about eighteen columns of reading matter, will generally be considered the right size and proportion, and the most acceptable to all, with the present allowance for advertising space. The new face of type used, (full minion instead of minion face and brevier body) allows a considerable amount more of reading matter in the same type space.

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A Correction Regarding Yale's Classical Status.

In the article printed in the last issue of the Weekly, entitled, "Status of the Classics," an error occurred which deserves correction. The close of the second paragraph on the second page the sentence, "Both are thoroughly Orientalists," should have read, "Both are thoroughly competent classical scholars as well as Orientalists." The error was caused by the omission of an entire line of type.

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